THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

Sixty Swedish immigrants, just landed, are to establish a colony near Transverse City, Mich.

The *Alliance* mentions as one of the items in the progress of the world toward scientific comfort, not to be lost sight of amid the noise of our big celebrations, that a western city is being quietly heated by steam just as less favored towns are lighted by gas.

Coöperation is the true goal of our industrial progress, *the application of the Republican principle to labor*, and the appointed means of rescuing the laboring class from dependence, dissipation, prodigality and need, and establishing it on a basis of forecast, calculation, sobriety and thrift, conducive at once to its material comfort, its intellectual culture and moral elevation.—*Horace Greeley.*

The last number of the *Shaker Manifesto* contains an official document, signed by "The Ministry and Elders of Mount Lebanon Shaker Society," which takes strong ground against "individual photographs," as "justly in contravention of the covenantal principles" of Shakerism, and "of course disapproved by the leading authorities of the Church." The hope is expressed "that the use and further procurement of personal individual photographs will be entirely abandoned by every professed member" of the Shaker Societies.

Elder Lomas denies that the Shakers adopted their present style of dress from any desire to appear eccentric. "At the beginning," he says, "they dressed as was the custom, and declined from principle to engage in the changing fashions of following time. In this they were wise and truly religious. At several periods of fashion's market, the dress of the world has very closely returned to 'Shaker styles.' We honor our forefathers and foremothers, not for any especially grotesque eccentricity nor purposed oddity of dress, but for their inclination and persistence, even to pertinacity, to wear a *plain, comfortable, economical and comely* dress."

There is joy in Fall River, Mass. At a recent meeting of the manufacturers it was voted to restore wages to the standard which prevailed a year ago last April, when they were cut down 15 per cent. "The news spread among the operatives," says the Boston *Herald*, "like wildfire, and was received with joy; one of them, expressing the feeling of all, remarked that 'he should have a good Thanksgiving day to-morrow.' While they felt that the manufacturers could afford to raise their wages, they were fearful that, on account of the recent strike, they would not do it; therefore the act was a joyful surprise. Groups of operatives could be seen to-night rejoicing over the advance, calling the event the 'best news for many months.' It will make good feeling between both manufacturers and operatives. The tradesmen also share in the good feeling, and expect that a share of the $500,000 or more additional, which will be given to the operatives during the year by this advance, will help make trade lively. The operatives think of their brethren in other places, and express the belief that wages will be advanced for them also."

Dr. Talmage, in his thanksgiving-day sermon, called upon everybody to thank God for "the wheel;" or, in other words, for the triumphs of machinery. Even Paradise must have been a dull place, he said, without any wheels. "To help man up God sent the wheel. If it turn ahead, the race advances; if it turn back, the race retreats." He looked into the agricultural world and several other worlds to see what the wheel has accomplished. In olden time the grain was "brought to the barn, the sheaves were unbound, and two men with flails stood opposite each other pounding the wheat out of the stalk. Thump! thump! Slow, very slow. Hark to the buzz of wheels in the distance! The farmer, taking his throne on a reaper, working with an arm of iron, where once he worked with an arm of flesh, accomplishes in a few hours what once took many days." "The world," he said, "has moved up to its present prosperity on the four wheels of the sewing-machine, the reaper, the locomotive and the printing-press."

New Yorkers are going to start Coöperative Stores on a plan which they think better than that of Rochdale. A company has already been organized for this purpose under the name of "The Union Supply and Mutual Benefit Association." Their plan is thus outlined in the New York *Sun:*

"We shall be obliged to begin on a comparatively small scale, keeping only the absolute necessaries for sale, such as teas, coffees, sugars, hams, etc.; but we hope very soon to supply all things requisite for housekeeping. We shall have a branch store in every ward in the city, but they must buy only from the central organization. They will be charged exactly cost price, and 5 per cent. additional to cover the necessary expenses of the central organization. The branch stores will sell goods to their members at the rates charged in other stores, and thus a handsome profit will be left over, which is to be divided among the consumers.

"The dividends are to be paid as follows: We shall issue to our members two classes of certificates. Those of the first class are full paid, and will draw dividends of not more than two per cent. a quarter. They may be transferred, but the capital cannot be withdrawn from the association. The dividends, from the first, will be payable in cash. The certificates of the second class are payable in monthly installments of $1.05. All profits accruing to the holder of one of these certificates from his purchases are to be credited to the payment of the certificate, until by profits and monthly payments the par value is reached. Then the holder, by giving sixty days' notice, may withdraw the full amount; or, if he prefers, he may change his certificate into a permanent investment. The par value of each class of certificates will be $50.

"Each branch will issue its own funded certificates to its own members, but it will be governed by the rules that regulate the central organization. The capital and custom of the central organization are derived wholly from its branches. It does not contemplate making any profit on its sales, but its object is to increase the capacity of each branch, and to make a profit for its members by the advantages and economy derived from purchasing power and experience. In England every branch is an independent association with the power of making its own purchases wherever it sees fit, but our plan is, we think, a better one, for with the enormous purchasing power that our central organization will acquire by buying for all the branches it will assuredly be able to buy goods at the lowest rates. But the English system, even with what we consider a flaw, has been wonderfully successful. It is hard to convince persons that the organizations there have paid an average of 25 per cent. per annum upon the capital furnished by their members. Yet this is an indisputable fact."

FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

V.

FAREWELL TO FALL RIVER.

At length, on the evening of February 20th, we all felt that we had weighed the matter sufficiently to arrive at a decision. My father, mother and Mr. Burton had carefully exchanged views, and appeared to be quite of one mind. Mother's fears and apprehensions were all allayed, and she became very cheerful over our new prospects. We had pledged ourselves to be among the pioneers who were to make a beginning on the new place in the spring and early summer. We were not to be the very first, but Mr. Burton was to notify us exactly when to come, and meanwhile we were to get our affairs closed up in snug shape, so that we could leave promptly when the time came.

The next morning Mr. Burton took his departure. He seemed quite happy, and his parting with us made a sensation in our little circle, for we had become attached to him already. I felt as if I had known him for months, instead of only four days. While he was with us both father and I had arranged for an absence from the mill, but we now resumed our old routine again, looking forward to the opening of spring with the liveliest expectations. The visit of Mr. Burton and his descriptions of the people we were to be associated with had given us an assurance of good company and honest fellowship in our new home in the West. So we felt little or no regret at the prospect of leaving Fall River.

As the winter wore away, and the time for our departure approached, we spent some of the merriest evenings in trying to compose verses suitable to the great change we were about to make. We were none of us poets by nature or culture, but at father's suggestion we all tried to write a sentimental farewell to our old home in verse. The reading aloud of our various attempts caused us much amusement, they were so characteristic. All of us had to try several times before

we could suit ourselves. Finally we achieved the following verses which father, at our request, put carefully away in his desk, labeled,

"*FAREWELLS TO FALL RIVER.*"

FATHER'S FAREWELL.

Fall River 's a pleasant place enough
To those rich men who own its mills
And make their wealth by hirelings' toil,
Regardless of their wells or ills.

But otherwise it's to the poor,
A place t' exist in, nothing more;
Who would stay here who could get out
And in the great free West explore?

We *can* get out—that's our good luck;
Let's seize the chance, nor hesitate,
To say farewell to this old town
For the better home we'll soon create.

Good-bye old house, good-bye old mill,
Good-bye the road we've trod so oft;
Good-bye the spinners, looms, and dust;
Hurrah, for prairie verdure soft.

MOTHER'S FAREWELL.

A woman's life consists in this,
To follow those she loves and serves;
If she be loved as she deserves
Her cup is never void of bliss.

To her a place counts not for much,
So that her friends be always near—
Her husband, friends, and children dear—
Life goes for little without such.

But having these, she loves the fields,
The flowers, fruits and nature's charms;
Her loved ones hid from sudden harms,
She greets the joys which nature yields,

Farewell, Fall River, then I say,
We're grateful for the home we've had,
But leaving will not make us sad
If Providence will guide our way.

MY FAREWELL.

My heart is bubbling full of gladness,
With not the slightest trace of sadness;
It surely can't be utter madness
To leave Fall River's well-known badness.

Those jolly country girls will meet me,
And pleasantly they'll no doubt greet me;
Then promptly they will surely seat me
At the cheerful evening tea.

You will wonder what's the matter
When you hear our laughing chatter,
As we pass around the platter
Filled with toast or nice fried batter.

I'll milk the cows and make the butter;
How that glad thought makes my heart flutter!
The rain may pour, the thunder mutter,
But only laughs you'll hear me utter.

ARTHUR'S FAREWELL.

I'm glad we're going away
Where there'll be room to play.
We boys will have a pony;
Won't that be very funny?

FRED.'S FAREWELL.

Mr. Burton said that we
Might have a dog to play with;
I think that's nice as it can be.
("*Pa, won't you do the rest?*")

When father read my verses he remarked in a rather dry way that it was just possible there would be some cheerful young men, as well as young women, at the new home, and that they would probably also greet me. This remark set me to thinking. I was then nineteen, and had never had a male admirer, to my knowledge. I was under sized, thin and sallow. I had always dressed plainly, and there was nothing in my external appearance to recommend me. Being almost morbidly conscious of these defects, I had always avoided the social gatherings which were open to me, and kept myself as retired as possible. Some people had told me that I had beautiful hair, and I knew my eyes were not bad. These were my good points. But I felt that I had never had a fair chance. Life in that great noisy, dusty mill, did not agree with me. I longed for fresh air, and green fields, and congenial society. I knew instinctively that my health would be better if I could lead a rural life, even if I had to work hard and live plainly.

I had not arrived at the age of nineteen without any thought for my future social and domestic life. I had even reflected on the subject of marriage now and then. But I had, I don't know exactly how, acquired rather a high ideal of the man I should love. He must be a healthy, strong, sensible, and well-informed man; not a flashy man. I believe constant association with my father had confirmed me in my ideal, he was so different from the other men I met. My being a poor factory-girl prevented my meeting those I might have admired; and if I had met them they would not have admired my sallow face. So I had no heart-entanglements in Fall River, but was as free as a bird to seek and enjoy a new home.

As the spring advanced we looked impatiently for the letter from Mr. Burton notifying us that the time had come for our removal. That letter did not come till the latter part of May, when we had been fully prepared for several weeks. Father was the deliberate one among us. He said he should wait for orders if he waited all summer. He seemed very happy, but in his own quiet way.

It did not take us long, after the receipt of Mr. Burton's letter, to make our final preparations. Most of our things had already been sold. The rest were soon packed, and we found ourselves on the cars, whirling rapidly away towards Nebraska.

(*To be Continued.*)

COMMUNITY CONTRACTS.

VII.

Another case bearing on our subject was decided by the Supreme Court of Pennsylvania in 1836, and is found in Watt's Rep., vol. 5, page 351. Jacob Schriber, as administrator of Peter Schriber, his father, brought an action in a lower court against George Rapp and others, doing business in company under the name of the "Harmony Society." The plaintiff and defendants were members of an Association called the "Harmony Society," which was then located at Economy, Beaver Co., Penn. Peter Schriber joined the Society in 1806, and at the time was the owner of a large amount of real and personal property, and had a wife and eight or nine children, of whom the plaintiff was one. Peter Schriber died while a member in 1833, and this action was brought to compel Rapp and his associates to render an account of his, Peter Schriber's, share of the joint property of the Society, to the plaintiff as administrator of his father's estate.

The Articles of the Association of the "Harmony Society," executed by the members, in 1827, at Economy (and which had been executed on two prior occasions, *viz.*, in 1805 at Harmony, Penn., and in 1821, at Harmony, Ind.), were six in number, and in substance as follows:

"Article 1 gives, grants and conveys to George Rapp and his associates all property of the members, real and personal, as a free gift or donation for the use of the Association or Community:

"Article 2 covenants for submission of members to the laws and regulations of the Community, and to promote its interest and welfare:

"Article 3 covenants, in case they could not thus act, but should withdraw from the Association, not to claim nor demand for themselves or children, any compensation or reward for services rendered:

"Article 4 is a covenant by Rapp and his associates to receive the signers as members of the Community, and guarantees to them equal religious and educational privileges:

"Article 5 guarantees to the members and their children a support in health and in sickness, or infirmity by age or other cause, so long as they remain in the Association:

"Article 6 provides, in case of withdrawal, for refunding without interest the value of all property brought in by members, in one or more annual installments; and for a donation to such as should withdraw, having brought nothing into the Community."

There was also a deed of release from Peter Schriber.

The case was first tried to a jury, and a verdict found for the defendants, and was then taken to the Supreme Court on error. That court pronounced the following opinion as to the validity of the articles:

"The articles and release, if *fairly obtained*, are conclusive of the right. An Association for the purpose expressed is prohibited neither by statute nor the common law. * * * It may be true that the business and pursuits of the present day are incompatible with the customs of the Primitive Christians; but that is a matter for the consideration of those who propose to live in conformity to them. Our laws presume not to meddle with the spiritualities; and religious societies are regarded by them but with an eye to their temporal consequences. It has not been pretended that this Society is detrimental to the public or its neighbors. It is an ecclesiastical Community, performing with alacrity its duties to the laws, and fashioning its municipal rules of property and government after the models of those Christian societies that existed in the days of the Apostles. Its most peculiar features are submission to the will of its founder, and equal participation of property brought into the common stock by individuals or produced by the labor of the whole. That it is not a partnership results from the fact that the profits are not shared in severalty. At the period of initiation the neophyte surrenders his worldly wealth to the Society, reserving to himself but the contingent right of resumption in the event of his secession. * * * It is supposed, however, that as the intestate had power, by the articles, to secede from the Society and take out of it whatever he had brought into it, the successor to his personal rights may exercise it as his representative. Such, however, are not the terms of the articles; nor would a posthumous exercise of the power consist with the disposition he thought fit to make by dying in fellowship. An exercise of it by the administrator of one dead without kindred would wrest the property from the Society only to give it to the State by escheat. The right of secession, therefore, is intransmissible; and were it not, the intestate's release would be a bar."

The court then proceeded to inquire whether there were such evidence of fraud at the execution of the articles as might be left to a jury, and as the courts say that a Community contract, like other contracts, must be *fairly obtained* to be binding, the opinion of the court upon that question in this case is interesting.

It was proved on the trial by one witness, that "when the articles were signed at Economy Rapp made a long speech; said every one who would sign would have his name written in the Lamb's book of life; that if they did not their names would be blotted out, and God would ask him about it; and that the members were induced to sign by what Rapp said:" and by another, that "when papers were to be signed, Rapp always prepared their minds for it a long time before; that he made them believe their names would be recorded in the book of life if they would sign; that the doctrine he preached had an effect on Peter Schriber, who was a weak old man, and who believed, on the assurances of Mr. Rapp, that he would see the Lord in person within two years and a-half from the time at which he spoke:" and by a third, that "when they wished them to sign, George Rapp always made a long speech about it; said that if they would sign their names should be written in the Lamb's book of life; that if they did not their names would be struck out and they would go to hell."

From this," says the court, "there is little doubt that he put in action all the springs of his influence, sustained by all his spiritual artillery; and the question is, whether that alone, startling as it may seem, is so indicative of imposition that it may be left to a jury as evidence of it;" that is, admitting the truth of this evidence, would it constitute fraud in the execution of the articles which would invalidate the contract?

"Are the representations of Mr. Rapp," says the court, "to be pronounced false and evincive of fraud? To say nothing of our incompetence to pass upon their truth, he cannot have been guilty of imposition if he actually believed what he uttered; for the suggestion of falsehood, or the suppression of truth, which constitutes this species of fraud, is willful. He who conscientiously declares an indifferent or absurd theory to be essential to salvation may be a fanatic, but he is not a cheat. What more, according to the general perception of divine truth, did Mr. Rapp? It will not be pretended that there was direct evidence of his insincerity. * * * Unless, then, Mr. Rapp were an impostor from the beginning, a conclusion not to be gratuitously drawn in contradiction of the legal presumption of innocence, it is impossible to fix upon him a fraudulent design by extrinsic evidence. What, then, is the intrinsic evidence? No one who has witnessed the workings of fanaticism in the strongest and most cultivated minds will presume to set bounds to it, or to say that the absurdity of a dogma is evidence of the insincerity of him who professes to believe it. To decide a cause by a criterion so uncertain would be to refer it to the sectarism of the jury. * * * Fortunately, the law presumes not to settle differences of creeds and confessions, nor to say that any point of doctrine is too absurd to be believed. Now that this power to enroll and blot out is impliedly asserted in the constitution signed at Economy, is apparent in the preamble, which runs thus: 'Whereas, by the favor of Divine Providence, an Association has been formed by George Rapp and others, on the basis of Christian fellowship, the principles of which, being faithfully derived from the sacred Scripture, include the government of the patriarchal age, united to the Community of property *in the days of the Apostles;* and whereas the single object sought is to approximate, so far as human imperfection may allow, to the fulfillment of the will of God by the exercise of those affections which are essential to the happiness of man in time and eternity.'

"Now what was the Community of property thus referred to as having prevailed in the days of the apostles, and as being the same that was intended to be revived under its Scriptural sanction? It is thus described in the 4th chapter of Acts: 'And the multitude of them that believed were of one heart and one soul: neither said any one of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold

and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need.' That these contributions were not merely voluntary, the awful punishment inflicted on Ananias and Sapphira for concealing a part of the price of their property, as related in the succeeding chapter, abundantly proves; for though it was demanded by Peter in reprehending their deceit: 'While it remained was it not thine own? And after it was sold was it not in thine own power?' yet it is not to be credited that they would have been permitted to exercise their right of separate ownership and remain in Christian fellowship. Ananias was emphatically told that he had 'lied, not unto man, but unto God;' a distinction evincive of the origin of the duty, and the nature of the being who had set him to perform it; and showing that the law for whose violation he was to be struck dead was not human but divine. Such, under Providence, was the office and power of an apostle; and it is certain that Mr. Rapp, though not actually an apostle, had reserved to himself the authority of one. * * * Without, then, arrogating to himself the power to bind and to loose on earth and in heaven, he might conscientiously think conformity to the lives of the primitive Christians to be essential to salvation, and impress it on them in the most striking terms. A vast majority of Christians, undoubtedly, think that the Community of property ordained by the Apostles was of special and temporary appointment; but that opinion is, by no means, universal. The Moravians, the Shakers, and perhaps some others, hold a contrary one; and in Mr. Rapp's Community conformity to this regulation is the predominant article of the creed. Then to say, without express or circumstantial proof, that he did not believe in the indispensableness of it, would be to pronounce him, not only a hypocrite, but a hypocrite without a motive. Though the legal title is vested in him as a joint trustee, he has but an *equal interest* in the beneficial ownership. The basis of the association, it was testified, was 'equal rights, equal enjoyments and equal profits,' and such, too, are the provisions of the articles. The poor enjoy the privileges of those who were rich; and should a division take place, would share in proportion to their original contributions. On this plan, it is impossible for Mr. Rapp to enjoy more than another, or to increase his wealth by taking out of the stock more than he put into it. The sum of the matter is, that a member of a religious society may not avoid a contract with it on the basis of its peculiar faith, by setting up the supposed extravagance of its doctrines as proof that he was entrapped."

And it was held there was no error in the proceedings of the lower court, and its judgment was affirmed.

J. W. T.

INDUSTRIAL EDUCATION.

[Boston Herald.]

We regard the experiment of industrial education, which the Boston school committee has decided to try, as one of great interest and promise. The old apprentice system seems to have passed away, and a lad who wants to learn a trade finds an opportunity with great difficulty. We need more and better mechanics—skilled hands directed by educated heads. American boys show a strong aversion to mechanical trades. It is difficult to-day to hire competent mechanics to do the work made by reviving business, while thousands of young men from our public-schools respond to every advertisement for a clerk. Of the young men who fill our prisons and houses of correction, not one in ten has ever learned a trade. Teaching a boy a trade by which he can earn a living is certainly an important part of education, to be attended to by somebody. If it does not come within the scope of our public system of education, let us broaden the system and take it in. The interest of the State in education rests upon the importance of an intelligent citizenship, and teaching a boy a trade is exactly in that direction. Carrying common-school education beyond the grammar-school has been reasonably questioned by thoughtful people. It is a grave question whether it is well to provide higher education for a few at the public expense; whether the privileges of a higher education would not be more highly prized if they cost something. But industrial education is not open to this objection. It is for the benefit of those who most need assistance. If this experiment shall succeed, as we hope, our industrial schools will be a more important part of our system than the high schools ten years hence. This will be so on condition that the management shall be wise and practical. After a time industrial schools ought to be nearly self-supporting—at least, they should be able to repay, by their products, the cost of material used. It will probably be found feasible, as they are developed, to carry them on in connection with the grammar-schools, so that a pupil can use books half the day and tools the other half. In this way, head and hands would be trained together.

THE NATIONAL THANKSGIVING.

A YEAR OF PEACE AND PLENTY.

How the Day was Observed in New York City—Report of the N. Y. Herald Condensed.

On a stroll through the public institutions the peculiar nature of the day could be recognized at a glance—prisoners, keepers, employés all at rest, and nearly all wearing a look of satisfaction by no means customary. The inmates of the Charity Hospital, on the Island, were first attended to. In addition to the fare which usage and medical advice had assigned the patients, all who were strong enough had a plentiful repast of chicken, and in spite of their ailments it must be said that all seemed to do it justice. At the Penitentiary and Almshouse 1,800 pounds of chicken were prepared for consumption, and not a morsel was left. One thousand, two hundred pounds were disposed of in the Workhouse, one thousand, nine hundred in the Blackwell's Island, and one thousand, six hundred in the Ward's Island Lunatic Asylums. All the lesser institutions were supplied according to the number of their inmates, and at noon nearly twelve thousand people, to whom such luxuries are rare indeed, sat down and crammed themselves with fowl at the public expense. Of course, every institution had peculiar observances befitting the occasion. Religious services of some kind were held in all, and in several instances entertainments of various kinds were given to while away the day. Although the inmates of these places ate their diet with a relish, it was in the institutions for juveniles that the keenest appreciation of the day and the banquet was manifested. The descent those immature consumers made upon the tables was most disastrous for their burdens. They ate chicken and gorged themselves with pudding, as though their hopes of happiness depended on the absorption of these edibles; and then went off to play with mind untroubled by any thought of their friendless state, and with a grateful disposition toward the providers of the feast.

HAPPY PRISONERS.

In the city prisons the occupants of cells awaiting trial or serving brief terms of punishment were provided with holiday fare. There were a good many mouths to fill, far more than usual, for the municipal provisions of Thanksgiving-Day are quite familiar to the tramp, and so there is a gathering of the vagrant and the homeless at the prison doors on that occasion unknown at other times.

At the Tombs, Warden Finn superintended the *cuisine* to see that the good things of the day were dealt out liberally. A choir of singers from a mission devoted themselves to the prisoners for a time, and made the gloomy corridors echo with sounds far more pleasant than are generally heard there.

AT THE FIVE POINTS MISSION.

The site of the Old Brewery was a gay scene. Early in the morning the ladies of the Home Missionary Society, the officers and assistants, were at work preparing for the feast to be given to the children and those trained by the Society in its Sunday- and day-schools. The Thanksgiving entertainment commenced at half-past one, in the chapel, and consisted of addresses, calisthenics and singing by the children, under the direction of Mrs. Van Aiken, the principal of the school. At three o'clock some six hundred children were marched into the dining-room, where eight long tables, extending nearly the entire length of the long apartment, tastefully decorated with flowers and little flags, groaned under the weight of roast turkeys, sucking pigs, roast beef, corned beef, hams, pies, cakes of all descriptions and sizes, cranberry sauce, oranges, apples, grapes, bananas, candies and many other good things. The meal over, hundreds of tiny voices were heard as each child commenced to stow away the fruits and candies in its pockets—pockets which had apparently been made for the occasion. There was a large number of visitors present, and the entire scene was one of great merriment.

THE FIVE POINTS HOUSE OF INDUSTRY.

A sumptuous feast was spread in the large play-room at the top of the building of the Five Points House of Industry, consisting of turkeys and cranberry sauce, chickens, vegetables, pies and cakes and tea. At one o'clock, nearly four hundred children were led into the room and arranged round the tables. The little ones' faces beamed with delight as they eagerly partook of the good things provided for them, although it was curious to note how many of the children would first devour slice upon slice of bread, and then, only when apparently the appetite was satisfied, commence on the more solid things. Here, too, hundreds of hearts, both young and old, were made happy, and when the children had finished their meal, the inner wants of nearly fifteen hundred outdoor poor were liberally attended to. At two o'clock musical and other services were held in the chapel, which was thronged with visitors.

HOME OF THE FRIENDLESS.

Dinner was served to five hundred children at one o'clock P. M. The afternoon exercises which followed dinner were by the children of the two schools, and included singing and recitations. Hundreds of visitors called during the day to inspect the institution. Over five thousand and six hundred children are registered in eleven schools (Home Industrial), managed and cared for by the Home of the Friendless, and during the past year 13,946 persons have been aided.

ST. VINCENT'S HOME FOR BOYS.

Thanksgiving observances began in St. Vincent's Home for Boys in Warren-street as early as six A. M., when the boys gathered in their pleasant little chapel and assisted Father Drumgoole in celebrating high mass, the music of which many of them sung sweetly. After mass Father Drumgoole delivered a sermon appropriate to the day. The principal feature of the day's festivity was the dinner furnished by the members of St. Joseph's Union. This body provided an ample dinner yesterday, for four hundred of its regular protégés and about one hundred street boys, and hungry men and women, who summarily disposed of 490 pounds of turkey, 100 pounds of prime beef, 70 pounds of ham, 180 pounds of plum-pudding, two barrels of potatoes, and other vegetables in equal abundance, together with cranberries, pies and coffee.

ST. BARNABAS' HOME.

There was the usual regular holiday service in the chapel of St. Barnabas' Home at half-past ten in the morning, with communion service and a sermon, and at one o'clock the feasting began. First, the seventy-five children of the "Day Nursery" were seated in the dining-room and regaled with roast turkey, mince pie and all the concomitants of a genuine Thanksgiving dinner. The tables were then cleared, relaid, and a fresh supply of edibles distributed among the sixteen "house children" and some thirty-five or forty women who are inmates of the Home. While this relay partook of the bountiful repast within, the streets without were crowded with a throng of boys, girls, women and men. Third in order were the Sunday-school children, many of whom showed a hearty appreciation of the tasteful decorations of the altar, which was laden with pressed autumn leaves, dried grasses, wheat and ferns artistically grouped, the intervening spaces being filled with heaps of ripe, rosy apples and fine mellow-tinted pears. Finally came a hungry multitude, ragged and bare-headed, bare-footed, mischievous urchins, side by side with the dejected little fellows whose sorrowful baby faces told a tale of suffering.

THE WILSON INDUSTRIAL SCHOOL FOR GIRLS.

At noon two hundred little girls sat down to a dinner at the Wilson Industrial School, St. Mark's place, consisting of chicken, pies and vegetables. The dinner was donated to the school by Mr Samuel Sloan. The children, who were all very neatly attired, seemed to enjoy the repast thoroughly, and were made still happier by the present of a little bag, which each one received on leaving the building. Mrs. President Jonathan Sturgis, and other ladies interested in the school, were present, and also a fair sprinkling of visitors. On Wednesday afternoon about one hundred families, who attend the chapel in connection with the institution, were the recipients of baskets containing poultry, vegetables, pies, cakes and tea.

THE RIVINGTON STREET MISSION.

Nothing was wanting at the Rivington Street Boys' Lodging-House to render Thanksgiving thoroughly enjoyable to the poor street-boys who are sheltered there. Mr. Henry E. Hawley had, as in former years, provided an excellent turkey dinner, with pies, fruit and ice-cream for dessert. This was followed by recitations, dialogues, songs and comic speeches. A large number of ladies and gentlemen were present, and several interesting addresses were delivered. The audience-room was transformed for the occasion into a floral bower—every available space was covered with beautiful blooming plants, and graceful, trailing vines.

THE NEWSBOYS' DINNER.

The usual dinner was given by Mr. O'Connor, Superintendent of the Newsboys' Lodging-house, to about one hundred and seventy-five street Arabs who make their home in the institution, as well as to about two hundred and twenty-five other bootblacks and newsboys who are transient patrons of the institution. The dinner, which was provided by the liberality of the Children's Aid Society and some charitable persons, consisted of six hundred pounds of turkey, twenty hams, pies, bread, cake and tea in abundance. As early as five o'clock, two hours before the dinner hour, the boys gathered in the institution and repaired to the school-room, where the teachers, Mrs. Hatch and Williams, improvised an entertainment.

THE UNION RELIEF ASSOCIATION.

The Union Relief Association, composed chiefly of ladies, has for its object the furnishing to needy families of dead soldiers the wherewithal to make merry on Thanksgiving and Christmas days. On Wednesday morning the ladies of the organization began at the armory of the twenty-second regiment to distribute turkeys, chickens and vegetables to authenticated applicants. Over one hundred families were thus provided for and had generous dinners on the national holiday.

ADLER'S FREE KINDERGARTEN.

At No. 1, 521 Broadway the "Society for Ethical Culture," of which Professor Felix Adler is the leading spirit, maintains a "kindergarten" institution, in which from 130 to 150 poor children' ranging from two and a half to seven years of

age, are maintained. These little ones here are not only cared for during the day, while their parents are at work, but are also clothed, fed and given rudimentary instruction. In this school the practical precepts of Professor Froebel, the father of the kindergarten system, are strictly carried out, with the addition of the late improvements suggested by Professor Whittaker, of Boston. The holiday was set apart for a reception to the patrons of the institution, as also for a treat to the children of an extraordinary supply of the good things of life. By ten o'clock in the morning the vast building was crowded to suffocation with visitors. The spacious parlor floor was used for class exercises of the graduating class, which consists of children averaging six years of age. Some thirty little boys and girls were seated around a table, at the head of which presided Miss Fanny Schwedler, the principal. Professor Felix Adler addressed the assembly, while the children were at work with little sticks, resembling matches without sulphur, manufacturing all kinds of imaginary objects, such as chairs, pyramids, angles or bridges. This is done by inserting the ends of the sticks in soft peas, which make the joint of the angle. The Professor explained that "the school of the Kindergarten is a playground. There is very little reverence in children," he said; "they go on with their work unabashed, as if no one were present. Audiences have no effect upon them. With us," said the Professor, "the ideas of Froebel are strictly carried out. Froebel allowed the children full scope, even to mould objects out of clay—if they were only 'mud pies.' He organized games in blocks or models, and made teaching a system of play. While the child is at its games the mind is developed. Children thus talk of equilaterals and triangles while at work. Every child is instructed from certain impressions, and while the system is perfectly organized the child is allowed all possible liberty. Yet all its faculties are under the most stringent discipline. The child thus learns principles of symmetry, rhythm of movement—in fact the kindergarten strengthens every faculty of the infant mind."

At the conclusion of his remarks Professor Adler invited his hearers to become members of the Kindergarten Society, to which over one hundred persons responded.

The children were after this entertained with a grand dinner, made up of the delicacies and substantials of the season, which the members donated. Strong men were busily engaged in carving fowls, while ladies waited upon the little ones and regaled them to their hearts' content. The feast was as much enjoyed by the spectators as by the participants. The graduating class of the Kindergarten to the number of twenty will now be placed in the Industrial School of the Society, where, in connection with other branches of education, they will be taught the theory of tools.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 4, 1879.

FAREWELL FOR THE PRESENT.

In the 5th number of our current volume we gave the following notice:

"With the expiration of this fourth volume of the AMERICAN SOCIALIST we shall consider that we have performed our whole duty in the line of publishing at our own expense, and it will be for the outside friends of the paper to say whether it shall be continued thereafter. If they rally to its support, as we hope they will, it will go on stronger than ever; otherwise it will cease its issues with the present volume. * * * * Thus we leave the matter with our readers, and shall go on cheerfully through the year, promising to notify them in due time whether the responses to this announcement are such as to warrant us in continuing the AMERICAN SOCIALIST after Jan 1, 1880."—AMERICAN SOCIALIST, *Jan.* 30, 1879.

It is now time for us to report that the responses do *not* encourage the hope of a fair support for the paper. The AMERICAN SOCIALIST will therefore cease its issues at the end of the present year.

As to the immediate motives of this cessation, it is obvious, and not to be wondered at, that the lack of cash-returns decides the matter. The Oneida Community and its founders have been sinking money in non-paying publications some forty years—about $100,000 in all—and naturally would like a change. Doubtless we could go on without seriously embarrassing our affairs; but, on the whole, think it best to let somebody else turn the grindstone, while we take a breathing-spell.

It happens just now that we are in less need of a public organ than usual. Since our late change of platform we are at peace with the clergy and the world, and can afford to save the expenses of defensive armaments.

But what is the meaning of this lack of cash-returns? Why has not the paper been self-supporting? In our opinion, simply because the bold position of the Oneida Community on sexual questions has made it an unpopular attorney for Socialism. We foresaw this difficulty when we commenced four years ago, and we did our best to obviate it by excluding sexual questions from our programme; but this did not turn away the evil eye which saw the *Oneida Community* behind the AMERICAN SOCIALIST.

We do not believe that a lack of public interest in Socialism has caused our ill-success. Certainly there has been within the last four years a "tidal wave" in that direction, and it is still at the flood. There never was a time when Socialistic thought and experiment were more busy than now on the whole line, from the simplest Coöperation to the closest Communism. And this flood has, in a great measure, cleared itself from the destructive political elements which formerly made it a terror to conservatives. Manifestly, a new feeling of favor toward peaceable, constructive Socialism is creeping into the public mind. Even the clergy, in their zeal for the suppression of the O. C., did finally discriminate between the "immoralities" of the Community and the Community itself, and expressed hearty good-will toward it considered as an organization for lawful Coöperation.

The fact is, that during this period of "tidal wave" in favor of Socialism a contrary current has been setting against *sexual* innovations and discussions. The repressive movement, represented by Anthony Comstock, synchronises with the entire recent advance of Socialism. The Oneida Community, in receding from Complex Marriage, simply obeyed the final mandate of the same public opinion which required us, four years ago, to exclude sexual subjects from our paper.

Let the reader try to realize how far the pendulum has swung since the Beechers were shaking hands with the Woodhulls, and he will see how far Socialism has swung away from sexual speculation, and why the Oneida Community has been a poor attorney for the cause.

We find no fault with all this. It is well that the pendulum swings back as well as forward, and that we have to swing with it. That is the way the great clock keeps going. At the right time the swing will go the other way; and then the record of our bold reconnaissance will be appreciated. We have long been sensible that our experiment was simply a reconnaissance, useful as such, but dangerous as an example to the masses of Socialists; and we are sincerely glad that our scouting is finished. We could even thank the clergy for pushing us back into the lines of conventionality just at the time when Socialism is rising for a general advance.

But some of our good friends will ask, "Why not go on with the paper, and lead the Socialistic advance, now that you have gone over to conventionality and got a reputable position?" We have two special reasons for adhering to our pledge of withdrawal:

First, it is altogether probable that the same distrust which has prevented our success in the past will still see "immoralities" hiding behind our Socialistic teachings, and prevent our success in the future. It will be sometime before our sincerity and morality will be conspicuous enough to carry us into the high places of public teaching where money can be made; and we are unwilling to take any further risk of working for nothing and finding ourselves.

Secondly, we do not consider ourselves qualified to teach Socialism in the higher branches which we are just now entering upon. Communism in combination with Complex Marriage was comparatively a simple construction, which we thought we had pretty well mastered. But Communism in combination with Monogamic Marriage is a very complicated and delicate machine (like the United States), which we shall have to study and work upon a long while before we shall dare to recommend it, or to set up for public instructors in the management of it. It is, substantially, an untried problem. Even Paul's platform, to which we have committed ourselves, cannot help us in the details, because he had not absolute Communism for one of the factors, as we have.

Nevertheless, we assure all whom it may concern that we fully believe there is grace enough in heaven to enable forty families to live together harmoniously as one household in entire obedience to the laws of marriage, on the one hand, and to the spirit of Communism, on the other. To this highest attainment of Christian self-control we now address ourselves, and until we have mastered it and feel competent to present to the world an edifying report of methods and experiences, we ask to be dismissed.

To those who have heartily enjoyed the visits of our paper, we may be allowed to offer this parting advice:

Keep the files of the AMERICAN SOCIALIST and get them bound. They will be as good reading thirty years hence as the volumes of the Brook-Farm *Harbinger* are now. We have added another span to the bridge that leads to the "good time coming."

OLIVER PRENTISS writes to us from Mt. Lebanon:

"Will the SOCIALIST and its readers please have the politeness to not hold Shakers responsible for the style of the quotation in the second column, page 372, of the SOCIALIST of Nov. 20, 1879? It is not Shakerfied."

The style of Bishop Eads, from whose "Shaker Sermons" we quoted the passage objected to by friend Prentiss, is certainly peculiar; but we can't understand why it isn't properly "Shakerfied." The Bishop has been a good Shaker for seventy years; surely that should "Shakerfy" everything about him. For our part, we rather like the style of the "Sermons;" there is a freshness and raciness about them not always found in homiletic discourses; indeed, we think the style of the "Sermons" is, on the whole, rather better than their theology.

HOW TO SUCCEED.

The tendency of the age is evidently toward organized effort in all the various departments of life. The material interests of commerce, manufactures, inland transportation, insurance, etc., are subserved more and more by organization. Achievements that are beyond the power of individuals to compass present no insuperable obstacles to combined effort. Indeed, the key to that ancient dominion over matter and the lower creation, originally bestowed by the Creator, seems to have been recovered and put to use. That power obtained in this way is perverted to base uses, in exceptional instances, is undeniable; but that on the great scale it works out beneficent ends is equally true. Success, then, so coy and uncertain in ordinary circumstances, is a bounty on organized effort.

It has been said that "the English hell is the fear of not succeeding." This place of torment may be intensified in the English imagination, but that fear cannot be said to be peculiar to the English people. And well may fear possess the mind when the prize of success is contended for in the individual might alone. The antagonism and competition of separate interests make the strife very unequal and uncertain. The bold and strong rush to the goal regardless of others' rights and interests, and the weak and timid are overborne and distanced in the race. As things go, under the rule of individualism and competition, success to you very likely means loss and ruin to me, and *vice versa;* which really is none other than the law that "might makes right." Where there is one Vanderbilt there are thousands struggling for bare subsistence.

The way of escape, then, from this tormenting fear, this "hell" of the English, clearly lies in the direction of organization. The man who cannot command success single-handed and alone may, in combination with others, play his part with great effect, and be indispensable in achieving success. In combination, success may be assured to every man, woman and child. There is no lack of resources. The Lord did not make this world too poor and barren to give his creatures a bountiful subsistence under proper conditions. It is only because individualism and the "grab game" have subverted the order of life, and a few monopolize the blessings that were bestowed for a common inheritance, that some lack, while others have more than enough. But organization is more than a match for individual greed, and need ask no favors. All the knotty problems propounded by Malthus and the political economists, for regulating population, subsistence, etc., will find their easy solution in organization, and not elsewhere. That solution goes to the root of the matter, and is final; while all the other remedies are mere make-shifts, and at most can only produce some temporary amelioration of human conditions.

But the blessings that result from organization are not limited to material things; it has the promise not only of "the life that now is, but of that which is to come." The good things that pertain to the soul—the spiritual nature of man—are conditional on this organic relation; and the more vital the organization the more universal the blessings. The promise of Christ is, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The blessing would be vouchsaved wherever there was an organic center, though very small; but a

nucleus of unity is made the condition of the promise. Distribution is a law of organic life; and "all mine are thine, and thine are mine," is the divine expression of it. "Though he were rich, yet for our sakes he became poor, that we through his poverty might be made rich;" thus was this law of distribution practically exemplified and embodied in the highest sphere of life. The chain of vital organization transmits blessings from the highest to the lowest, and the wealth of the individual, whether material, spiritual, intellectual or social, is a common possession of the organic whole.

COMMUNITY ITEMS.

ONEIDA.

—The packing-house work is reduced to the canning of beans. The superintendents are making some experiments in preserving fowls.

—The first of the entertainment-series this week—a short farce called, "The Secret; or A Hole in the Wall." There was some creditable acting.

—Double-hinged doors are the thing for a large household like ours. There is so much travel through the passage-ways and outside entrances that there is inevitably a great deal of door-slamming. These double hinges lessen the noise very perceptibly. Put them in wherever you can when you build your big Community house.

—The interchange of members between O. C. and W. C. has been more frequent during the last few years than formerly. Most of us have always looked upon the O. C. as *home*—the place of return from all our wanderings; and yet enough volunteers have always been found who were willing to spend several months or even a year or two at Wallingford, thus enabling us to keep a pleasant Commune there. The W. C. family numbers at present about thirty members.

—The temptation to abuse the weather is so universal that almost everybody is betrayed into berating it when it assumes some of its most exasperating aspects; but occasionally you will meet a person who will amaze you by his solid contentment with things as they are, whether there is drought, or prolonged rains, or wind, or snow. Farmer K. is one of that sort. He always justifies the weather-manager. Here is an answer he once made to a young friend who, during a dry time, said to him thoughtlessly, "We are in sore need of rain, are we not?"

"No," he answered somewhat curtly, "I don't know that we are. If we need rain, I think we shall have it." After pausing a moment, he continued in an altered tone, "I learned a lesson once which cured me ever after of saying much about our *needing* rain. We had a terrible drought one summer, when nearly all the wells and springs dried up, and the woods were on fire for weeks. We had planted our potatoes before this dry spell came on, and they had come up looking unusually thrifty. When we had been without rain for a fortnight, I walked out one Saturday evening and looked at those potato-vines. I have seen my sixty summers, and have done some farming in my day. I made some money by it, and I thought I knew as much about it as my neighbors. When I looked at that field, I said to myself, 'If we don't have rain in less than a week those potatoes will go by the board.' Well, the next Saturday night came round; not a drop of rain, and yet those potatoes looked about as they did the week before. 'They can't stand it another week,' said I. And so I said to myself every Saturday night for six weeks! That beat me. There they stood. Hadn't grown a peg, but I couldn't see but that they held their own and looked about as well as they did in the beginning. Finally there came a rain. Those potatoes started right up, and I never saw such a yield in all my life! They grew so fast that they were in all manner of curious shapes, and so large that they were a wonder to everybody. They were of good quality, too. I made up my mind that the Lord knew more about farming than I did, and that if he wanted to raise crops without much rain, he was well able to do it. Since then I have not thought it my business to say whether we need rain or not."

John Burroughs, a thoroughly good-natured writer, and perhaps the best now writing on out-door topics, has this in *Scribner* for December: "The poetic interpretation of nature, which has come to be a convenient phrase, and about which the Oxford professor of poetry has written a book, is of course a myth, or is to be read the other way. It is the soul the poet interprets, not nature. There is nothing in nature but what the beholder supplies. Does the sculptor interpret the marble or his own ideal? Is the music in the instrument, or in the soul of the performer? Nature is a dead clod until you have breathed upon it with your genius. You commune with your own soul, not with woods or waters; they furnish the conditions, and are what you make them. Did Shelley interpret the song of the sky-lark, or Keats that of the nightingale? They interpreted their own wild, yearning hearts. The trick of the poet is always to idealize nature—to see it subjectively. You cannot find what the poets find in the woods until you take the poet's heart to the woods. He sees nature through a colored glass, sees it truthfully, but with an indescribable charm added, the aureole of the spirit. A tree, a cloud, a bird, a sunset, have no hidden meaning that the art of the poet is to unlock for us. Every poet shall interpret them differently and interpret them rightly, because the soul is infinite. Milton's nightingale is not Coleridge's; Burns's daisy is not Wordsworth's; Emerson's humble-bee is not another's; nor does Turner see in nature what Tintorretto does, nor Veronese what Correggio does. Nature is all things to all men."

AMONG THE SHAKERS.

III.

There may be among the Shakers those who are common-place, peculiar, or bigoted, but there are certainly some who are fine, intelligent men and women. I recall one pleasant-faced, motherly woman, who took me in charge on my first visit, showed and explained things, at the same time asking me questions about my family, and telling me her own history and experience in a quiet, gentle and yet dignified manner. It was a real pleasure to look upon her face, with its broad, full forehead and modest, gentle eyes. I used to watch her as she went round with the others in meeting, and think what a saintly looking woman she was. Not a harsh expression, I was told, had ever come from her while she had been there. She told me that her husband had visited the Shakers with the intention of joining them, but he changed his mind, while she learned to believe in them, and left him and joined them with his full consent. When I spoke to her of their small number of converts she said with great fervor and earnestness, that was nothing to her; she would still be a Shaker if there were only one more in the world, as the number did not alter the truth.

There was another woman of a different type, though no less sincere in her belief. She had married while young a man of wealth and position in Boston; but afterward became intensely interested in Adventist doctrines, and it was said had with others prepared herself for the expected second coming of Christ upon a certain day. She subsequently learned of Shakerism, and became one of its most zealous advocates. She tried in vain to convert her husband, and at length considered it her duty to leave him, although she had at the time three children, the youngest an infant. She had fully intended to take this infant with her; but on the day of her departure her husband utterly refused to allow her to do so. This proved a great trial, yet she determined not to abandon her faith. But it was a long time before she could get the baby's cries out of her mind. Night after night they were ringing in her ears, but she reflected that it was in every way well taken care of. She entered into her new faith with great ardor, and seemed to think it only natural that she should sacrifice her own personal feelings upon the altar of her faith. She was ardent and enthusiastic in spirit, an active mind, spoke often with spirit and earnestness in the meetings, and wrote many articles in favor of Shaker life and principles. After about thirty years' experience in a Shaker Community she displayed no regret, but seemed to have only a consciousness of having acted her part and done her duty in this world, and was satisfied with herself for having done it. She was young-looking, sprightly and robust, and had enjoyed much better health, she said, since she had lived according to her conscience than previously.

I have already mentioned the Elder of one of the Families as being distinguished for his sociability, but his history deserves more special mention. He speaks of himself as having been as a young man one of the wildest of the wild. He happened to be working at his trade near a Shaker settlement, and often heard of them in various ways. He laughed at and ridiculed them as much as any one could, never dreaming of ever becoming a believer in their doctrines. He visited them occasionally out of curiosity, and was at length led into discussion with an elderly woman of the Family, who talked to him very plainly, and presented certain questions to him so forcibly and so different from what he expected that he became convinced the Shakers had the truth. He joined them at twenty-five years of age, with life all before him. He possessed a vigorous mind and body, and devoted himself heart and soul to living up to all the requirements of the new faith. To him this was no child's play. He was a man of strong passions and affections, and it was only by great power of will and prolonged effort that he was able to subdue himself and conform to Shaker purity. When we saw him at the age of seventy-five he was firm in the conviction that he had been called upon to live such a life, and that if he had neglected to live so here he would have been compelled under greater difficulties to live it hereafter. He was the head of a Family whose duty it was to receive visitors, and he explained the Shaker theories to strangers, and took the chief part as speaker at their public meetings. He was by no means a fine speaker, his ideas being often roughly expressed; but he had the merit, in common with most Shakers, of speaking to the point.

A different kind of man altogether was one who held the position of Trustee for the Society. He had been brought there by his parents when a child, with a number of brothers and sisters. They were a delicate family, and a number of them died of consumption. One brother left and engaged in business in a neighboring city, and the one of whom I am speaking was the only one left among the Shakers. He was a tall, fine-looking man, with delicate, refined and clear-cut features: a man of very few words, but when he spoke he showed that he thought much, and his ideas proved him to be a man of good common sense, without a particle of bigotry. He had so much gentleness of manner as to be almost womanly, though never weak nor effeminate. He always showed a good deal of kindly regard for children and for whatever required protection. It seemed impossible for anything or any one to suffer at his hands; and yet at the same time he had such a quiet persistency in defending what he thought right that he usually gained his object. His mind seemed to be progressive in everything, and he was in favor of anything which would have modernized the Shakers and taken them out of the ruts into which they had fallen. He favored the introduction of new machinery and inventions, the formation of classes for higher education, etc., but he had to work cautiously and quietly among people who look with suspicion upon novelties. He was clearly in advance of his surroundings, though he was in harmony with the faith in its more intelligent form. Had he been in the outside world there is no doubt but that he would have reached eminence and wealth. In fact, it is easy to imagine him the proprietor of large mills or workshops, with a flourishing and well-ordered community springing up around him, of whose interests and welfare he is as careful as of his own.

There were many others whom I should like to mention, but perhaps these will serve to show that the Shakers are people of like desires, thoughts and feelings with ourselves, and that it has been just as hard for them to sacrifice themselves as it would be for any of us. We may think that they have no connection with ourselves, but in the long run I think it will be found that they have largely influenced public sentiment in America. Perhaps no person can live without in some degree changing and modifying the circumstances of hundreds of others, and so the Shakers, though seldom obtruding themselves upon public notice, have for the past hundred years been quietly changing or strengthening public opinion in various ways, either directly or through the influence of others. The best writers on political economy seem to be approaching very near Shaker doctrine in their views on Communism and the advancement of women.

It may seem from the foregoing as though I were in favor of Communism, but I think no one can have a greater aversion to Communistic and Socialistic theories in general. There has seemed to me to be in them so much unsound and unreasoning sophistry, that I scarcely had toleration enough to consider them at all. Had it not been that I had met with some who were not gainers but losers by Communism, and who lived it not for themselves but for the common good, I should not have thought a moment upon it; and in trying to do the Shakers justice I am led to believe, so far as I can understand the subject, that at the bottom of much that is repulsive, unnatural and inconsistent in their system, there is a germ of truth, which in the far-off future may develop into something which may justly be called Communism, but which will bear very little resemblance to the Communism of to-day.

All the enterprises for the promotion of the common good are tendencies in this direction, such as many public institutions, the common-school provisions, colonization, coöperation, and all those things which, based on the idea that men are equal, tend to make them so. Many of the Socialists of to-day reject Christianity, but

there is nothing so Communistic in the highest sense as the Christian religion. All its precepts and teachings are for the equalization and uniting of people all over the world, and binding them together in one common interest. Heaven itself is pictured as a place where all are made equal; where there are no rich, no poor, no weak or infirm, but where disabilities of all kinds are removed, and the highest and broadest Communism prevails. And it may be so that in future it will be possible to have a type of it here on earth; that mankind may become so enlightened, and live so much in accordance with natural and moral laws, that the fact of mind being more than matter and life being more than meat will be universally recognized; and that the presence of a human being in this world will be enough to entitle him to all the earth affords!

(*Concluded.*)

COLUMBIA!

NEW NATIONAL ANTHEM BY P. S. GILMORE.

1.

Columbia! First and fairest gem
On Nature's brow—a diadem,
Whose lustre, bright as heavenly star
The light of Freedom sheds afar.
Like Noah's Ark, a God-sent bark,
In search of land, through day and dark,
First found thee held by nature's child,
The red man in his wigwam, wild.

2.

Columbia! Soon the tidings spread
Of what Columbus saw and said;
The eyes of man they turned to thee,
The new land rising from the sea;
Each spread his sail before the gale,
To verify the wondrous tale.
And thus began what was to be
The hope and home of Liberty.

3.

Columbia! In thine early days
Our Pilgrim Fathers sang thy praise.
They landed from the Mayflower's deck,
On Plymouth Rock—a snow-clad speck—
That marks the place from which the race
Of Puritans, their true blood trace,
Who bought our Independence dear
With hearts of steel that knew no fear.

4.

Columbia! 'Twas in fire and blood
Brave Washington, the foremost, stood.
With banner high and sword in hand,
He drove the tyrant from the land;
Thy breast still sore, to thy heart's core,
Till washed again in human gore—
In martyr blood! Shed not in vain.
It left thee whole without a stain.

5.

Columbia! See what thou art now,
A crown of stars on Nature's brow;
With fields of gold and teaming marts,
With fifty million loving hearts,
Who cling to thee from sea to sea
To guard thy peace and liberty;
Who man to man shall e'er be just,
And in the Lord place all their trust.

6.

Columbia! Lift thine eyes on high,
See Him who dwells in yonder sky,
The King of Glory on His throne,
Who looks on all, for all's His own.
Our earthly gain would be in vain,
A home in heaven to attain,
If with our hearts we did not pay
Our debt to Him. Then let us pray.

7.

At morn, at noon, at eventide,
Oh, Lord! be ever at our side,
That we Thy voice may always hear,
And feel that Thou art ever near.
In mercy spare from grief and care
The nation, bowed in fervent prayer,
Who ask with reverent love and awe,
God Bless and Save America!

PROF. TYNDALL ON "THE UNSOLVED."

If asked whether science has solved, or is likely to solve, in our day, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out. Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent. In reply to your question, they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life. I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that, at some period or other of the earth's history there occurred what would be now called spontaneous generation. I agree with him that the proofs of it are still wanting. I hold with Virchow that the failures have been lamentable, that the doctrine is utterly discredited.

PRACTICAL CO-OPERATION.

On all sides is heard the welcome and cheering news of better times; therefore let all be up and doing. Co-operation, to be understood and hence *appreciated*, should be *practical;* and to be practical should be of a slow and steady growth. To the many minds ever seeking the "open sesame" to the benefits and economies of Coöperation, I offer the following thoughts.

I would propose (and especially to the young and middle aged) that a few mutual friends, in any locality, form themselves into a stock company, with the usual safeguards, etc., with this end in view. The shares should be low, that they may be easy of access by all; subscription-books be open a number of years (say three or five.) After a certain amount of stock has been taken, one hundred dollars, for instance, this amount in the hands of the Treasurer should be invested in good bonds, and the amount thus accumulated turned into a common fund. At the end of the term designated, or before, the funds of the Company should be invested in a Company home. I would propose that said home be located on some good farm; the house capable of accommodating all the members of the Company comfortably; to be managed as a boarding-house or hotel, at the option of the Company, where members may live at *cost;* the farm to be properly worked as an income at all times, where members may find employment should they wish to do so. I have only outlined my idea, the details would adapt themselves to any case in hand.

Fraternally yours, M. R. Thompson.
Ancora, Camden Co., N. J.

MODERN IMPROVEMENTS.

HAVE THEY INCREASED THE LOVE OF HOME?

[Progress.]

To one of a naturally progressive turn of mind, or an ease-loving disposition, there seems, upon first thought, but one answer to such a question, and that an unhesitating and unequivocal acknowledgment of the substantial home comforts derived from the multiplicity of improvements and inventions daily pouring in upon us, as the results of man's creative genius and labor-saving, as well as money-making.

There can be no doubt that, from the ever-ready gas and delightfully-convenient water to the patent potato-peeler, we are supplied with every improvement to make life easy and to lessen the actual work of the well-paid worker. Of course, in the tide of human culture every innovation broadens the education of the masses, though it may place means in the hands of those whose previous income had been too small to allow of a wide experience. But as we go on progressing and things become perfected, when, for instance, our gas ceases its flickerings and we have a steadier, softer light; when furnace-heat gives place to a health-promoting atmosphere; when rapid transit becomes as natural in cities as now on roads; when defective flues and gaseous odors are things of the past; when, "in toto," man's fertile brain will groan under the weight of high perfection, and the active power must cease for lack of motive impetus; then, may be, we will cease our sometimes heretical longings for the cheerful open fireplaces, center-table lamps and old-time servants, who were content to raise the water from the bottom of the well, and who did not inquire into the question of stationary tubs, dumb-waiters, or the number of individuals in the family to be served. As matters now stand, whilst I do really think modern luxuries are appreciated, the expense of securing them is so great as to make the wear and tear upon human life—whether it be in the office, the store or the study, at the desk or the easel—almost equal to the former active efforts achieving the same ends. The gas bills must be paid, whereas oil was cheaper if not so convenient, and there is work before there is money to pay for gas. Water-rents and taxes mean heavy pushing to meet their demands; machine-sewing is quick to finish, but it is responsible for many extra flounces, puffings and ruffles; and furnaces with their uninviting registers have by no means the social welcome of the open fire-places.

The family hearth-stone! Where is it? Certainly not in these dark-looking dungeons; yet, when traveling in foreign countries, we miss these very dark holes, and vainly try, even with the aid of the wildest imaginations, to gather from the few, flaring chips in the open grate before us sufficient warmth for ordinary comfort. The Italian *Scaldina*, which is carried by the natives through the damp churches, bleak corridors and chilling galleries, and which serves to warm the finger-tips, is, with its tiny sparks from the burning coals within, an artistic object for the painter, and affords pleasant memories for retrospective hours, but what a mockery of genial warmth! If we depend upon personal comfort for our love of home, we are truly indebted to modern improvements for much happiness, and, in these days of almost universal luxury, indolent ease forms no small portion of the pleasures of every-day life. A warm room, upon rising in the mid-winter months, has a most soothing effect upon the naturally uncertain temperature of one's early morning disposition, and I am sure that, in a moral sense alone, a genial breakfast-room marks a decided reform in the prevention of much profanity from man's proverbially impatient lips. But do you not think that the steady increase of our expenses, and love of display also, is caused by this very courting of luxury, and some one has to work the harder for it, some one has to pay for it? We do not seem with all our modern improvements to *glide* through life with the ease of the English, the grace of the French, or the indolence of the Italian. We give an equivalent for all our daily conveniences in the wear of our bodies, strain of our brains and shortness of our lives; and the question arises, Are we really any the happier for it? Have you never visited in homes replete with all the newest contrivances, and heavy with all the elegance that money could buy, where the word "home" seemed a stranger? The women were always out, the men down-town, the children at boarding-school, the servants generally the only creatures "at home."

I know some such houses, warmed by furnace-heat and lit with brilliant gas, and have been in marble palaces devoid of these improvements, yet which gave out more genial glow and light. I remember once visiting a lady living in one of our modern American castles, surrounded with everything that heart could desire, and because there was such an air of welcome within the walls I attributed much of the pleasure of my visit to the magnificence about me. But, some years later, I visited that lady again; she had lost her wealth, but her home offered the same welcome, and she was the same contented creature. To-day she lives in two rooms, and the last time I saw her she was embroidering in crewels a panel to hang on the wall, and the words of it read, "Our Happy Home!" We cannot say that the happiness of such a home depends upon modern conveniences. As I write, the thought of what a loss we would sustain in the deprivation of those improvements we have bursts upon me with terrible significance.

The truth is, having known these things we feel not only dependent upon them, but aim at higher points of excellence until determined competition becomes the ambition of our lives, and this is the trouble. When we think of it, that our first habitations in America were log-cabins of one room and an external chimney, and that as late as 1757 the streets of Philadelphia were neither paved nor lighted, and that in New York, in 1761, the public lamps on posts had just superseded the old method of lighting the streets by hanging lanterns from windows, and that each householder of the town was expected to sweep the street in front of his residence twice a week, that the first newspaper appeared in Boston 1704, and the *Mercury* in Philadelphia fifteen years later, while the birth of New York journalism is of a date still later by six years; when we think of these things we begin to realize the advance that has been made. Then, to be sure, a century ago living was much cheaper. Franklin lived on a vegetable diet for eighteen pence sterling a week, and could have had meat without much additional expense, with beef at four and a-half pence a pound, pork and veal a penny more, pigeons and poultry eighteen pence a dozen. Butter was then fifteen cents a pound, milk four cents a quart, and cried through the streets by men who carried it in cans suspended by a yoke from their shoulders. The morning and evening meals, especially in the coun-

try around Philadelphia, consisted of bread and milk or "pop-robins," a batter of flour and eggs boiled; truly, not an appetizing feast, and we may honestly congratulate ourselves upon the many innovations in this particular.

After all, can we come to a conclusion about modern improvements having increased the love of home? There is much to be said on both sides of the question, but I am told by some friends who live out of town in old-fashioned country houses, with great central chimneys, open fire-places in every room creating a constant current carrying off foul and vitiated air, and where the wintry wind whistles, and sometimes the snow crowds in through the cracks, and where you almost scorch your face while your back is cold, where the water freezes nightly in your pitcher, and where, when you awake in the morning, Jack Frost has completed a little gallery of window-panes for you; that their friends from modern houses come to them for that home feeling which pervades the whole atmosphere, that they gain new life and vigor, and can actually look out into the whirling snowstorms without a shiver; that the family circle seems more complete, conversation more general; and that, taking all things into consideration, there is less work to be done and fewer and smaller bills to be paid. Well, it is a problem to be solved, and since we all must work, and since idleness is not recreation, we may as well strive each toward our own aims, only remembering that as our strength lies in ourselves it is better economy to husband that strength than to be led along by the unworthy ambition of outshining our neighbors.

ONE THING AND ANOTHER.

Think well on't.

Speak gently of the herring.

That Nicaragua Canal will have to go through.

Hooking all your best paragraphs is very pol-"looting.'

Switzerland, whose trade with the United States in 1878 had fallen off eighty per cent., is taking courage again.

Only 3,000 Massachusetts women have registered, and thereby signified their intention to vote in school-meeting.

The French are interested over the election of Marshal Canrobert, a plump and bumptious Bonapartist, to a seat in the Senate.

The Yankee as usual was on hand at the great Australian Exposition with his improved agricultural implements, tobacco, cotton goods and pianos.

The ex-Empress Eugenié is now absolutely alone—husband gone; son gone; and, last of all, her old mother, the Countess Dowager of Montijo, gone.

The brewers of Cincinnati have consolidated with a capital of $8,000,000 to make the drinks smaller and the prices bigger. That is what capital can do.

King Cetewayo is a punster, and is waiting, with the anticipation of a child, for his first suit of tailor-made clothes—hat, boots and trowsers, with a bunchy hip-pocket.

Lucy Stone, whose husband is called Blackwell, has had her name stricken from the list of Massachusetts women who want to vote in school meetings, all because she won't take her man's name.

Mr. A. Bronson Alcott said, in a lecture the other day, of Emerson's method of writing, that every sentence is a paragraph, and that it makes no difference whether he reads the essay backward or forward.

Winter has come with his injunction to "simmer down" and read good books, but Congress won't pay any attention to him. That body will "boil and bubble," and entertain Squire Hayseed after he has fed his cattle.

Sir John Steell, a Scotch sculptor, is casting at his foundry in Edinburgh, a statue of Burns, to be set up with the other graven images in Central Park, New York. It is going to be Sir John's great thing. They always talk so.

Congress met on Monday, and the Post-Office Department began the sale of a new thing in Postal-Cards—an International two-cent postal which may be used without additional postage to any country which is a member of the Postal Union.

It is believed that a practically inexhaustible supply of emery ore has been discovered near Peekskill on the Hudson. The only mine of this mineral known in the United States, that at Chester, Mass., is thought to be nearly exhausted.

There have been several cases of pie-soning in New York city from eating lemon meringue tarts cooked in copper. If you are afraid of your baker's pie just thrust a bright steel needle into it, and the iron will show the copper after a little if there be any.

Grant fought through a great war to a glorious end. Grant was President of these United States eight years and consorted with horse-shed politicians, who spattered him with their tobacco-juice. Grant has been around the world, and in the process he has been scrubbed up and greatly honored. Now lay him away in lavender and other sweet-smelling stuff, and not give the political editors a chance to mud him all over.

The Archbishop of New England, after following the advice of the Pope to a European bishop, has directed all the priests in his Archdiocese to establish parochial schools at once. The thing may be done as ordered, for the "scarlet woman" has terror as well as edification in her work-box of tools.

The patriotous Irishmen are likely to be cooled off about their landlords and rents. At the trials now progressing at Sligo, Mr. Munroe, the Queen's Counsel, said, if he could prove the utterance of Mr. Davitt's alleged words, "that the manhood of Ireland should spring to its feet and say it would tolerate landlordism no longer," the magistrates would be bound to commit him.

Oh! sugar! Dr. Colyer, the Chemist of the Agricultural Department, is credited with saying: "If they will give me ten acres of ground to experiment on next season I will return twenty tons of raw sorghum sugar fully equal to the best raw-cane sugar, or forfeit my reputation. That is two tons to the acre, and is a much better result than they reach on the average in Louisiana with the sugar cane."

W. H. Vanderbilt has sold $30,000,000 of his stock in the New York Central Railroad and has taken a one-horse wagon-load of United States bonds for his pay. Those bonds can lie safely in some dry vault, and William can now sleep quietly o' nights. Once in six months he and his folks can make a "bee" and cut off the coupons and get his interest. If his bonds are for $1,000 each he will have about sixty-three reams of paper to handle over semi-annually.

Mrs. Catherine Hogarth Dickens, the wife of the great novelist, is dead. It is twenty-one years since she and her husband separated, after having seven children. He with the children of his fancy to care for, and she with the children of her body to foster—they insensibly fell apart from some incompatibility in their pursuits. My daughter, don't marry an egg-sent-rick man of genius; marry a simply constructed soul who will sit in the kitchen with the children and keep the wood-box full. What will you care for a corruscating loonatic up stairs—making book after book about Sary Gamp and Sam Veller?

Mr. Delane, for many years editor of the London *Times* when it was as thunderous as a black cloud in the west, has just died, after a long illness superinduced by overwork, at the early age of sixty-one. He began his editorial career on the *Times* at the early age of twenty-four: at 11 o'clock every night he was at his desk, where he remained till 5 o'clock the next morning. The fierce editorial independence of the "thunderer" passed away with the retirement of Mr. Delane; it is now very cautious and roars as quietly as a sucking-dove—the chief proprietor being a great landlord and Tory, with a great stake in the country.

The Roumanians have at last submitted to the demands of the Powers with regard to the Jews. Article 7 of their Constitution has been revised so as to abolish all civil and political distinctions based on religion, and to permit the naturalization of all foreigners of whatever creed, either after ten years' residence and on proof of ability to support themselves, or immediately if the applicant has introduced a useful industry or invention into the country, or founded a great industrial or commercial establishment, or has given proof of distinguished talents, or if, being a native of the country, has never claimed or engaged foreign protection, or if he served in the late war.

The Wabash Combination, which has lately come into union with the New York Central Combination, has 6,000 miles of railroad under one management. Last year it delivered 100,000 car-loads of freight at Toledo, its eastern terminus, to be taken up and carried on by the Lake Shore and New York Central roads. Danville, Illinois, appears to be the focus of its system. From there it connects with Chicago; with the Union Pacific by the way of St. Joseph, Mo.; with Denver by way of Kansas City; with Central Texas by way of Cairo, and with New Orleans by way of Paducah. This combination of roads was effected by Cyrus W. Field in less than a year. Truly, Cyrus is a cable railroad manager.

The Comptroller of the Currency estimates that the total amount in existence on Nov. 1st was $1,165,000,000, or $380,000,000 more than at any time between the suspension and resumption of specie payment. But he does not believe that much addition has been made to the amount in circulation by resumption—not more than $120,000,000, and of this he thinks a large amount is, and has long been, hoarded, and that the amount of paper now in circulation is not greatly in excess of the earnings of the last five years, there being, it must be remembered, $158,000,000 of gold and $50,000,000 of silver in the Treasury and $? ,000,000 of coin in the bank vaults. He wants to burn the redeemed greenbacks, for the Treasury cannot keep them afloat, and as long as they lie in the vaults they will tempt our Congressmen to make extravagant appropriations.

According to a dispatch from Paris the Chilians had landed a force at Pisagua and captured the place. After that they marched against the combined Peruvian and Bolivian forces concentrated at Iquique and defeated them. This, it is thought, will end that hard-fought war. The cause of the quarrel was this: A Chilian company worked some nitrate of soda and borax mines on Bolivian territory, under a contract with the Government as to its rights and dues, and constructed a railroad to Autofagusta for the transport of its produce to the sea. A new government, established by revolution in Bolivia, first broke the contract and imposed fresh taxes on the company, and then seized its mines and railroad, and refused all redress. The Chilians then interfered with armed force for the protection of its citizens, and Peru formed an alliance for resistance with Bolivia—with the result we all see.

The President, in his Message, cautions Congress against coining too much silver. It may drive the gold out of the country. He recommends a sinking-fund for the prompt payment of all Government obligations. If necessary, a tax on tea and coffee might be levied as a convenient means for the purpose. He calls attention to the fact that the Mormons continue to bigamate, in spite of the statute against polygamy, and that Utah may soon have to be admitted as a State. United States friendly with everybody. Wants to have the Wasington monument finished at an early day. He wants some money with which to pay the supervisors of elections and marshals not provided for. Put the old retired greenbacks out of the way, and not have them liable to disturb the present financial equilibrium. He favors the Nicaragua Interoceanic Canal. Wants to have the Washington river front improved for the health of that national capitol.

Anent Bayard Taylor as an author and journalist, E. C. Stedman has this in *Scribner* for December: "More than one, who has succeeded easily as a bookwright or eassayist, has found his equipment and his power of composition inadequate to the off-hand production of compact, polished, well-informed leaders, such as are needed for the editorial pages of our great newspapers. Journalism is an art; but under our system it brings little beyond his weekly stipend to the sub-journalist. The stipend is sure, and that means a great deal to one who lives by his pen. Newspapers thus far have supplied the readiest market to a writer, and the magazines next to them. In a chapter upon Hood, London's journalist-poet, I have claimed that the task of daily writing for the press, while a good staff, is a poor crutch; it diffuses the heat of authorship, checks idealism, retards the construction of master-pieces."

The Irish anti-rent agitation may be understood from these sentences from the *Nation:* "In Ireland the existing landlords may be said, as a rule, except in Ulster, where Scotch and English colonies were planted, never to have obtained from the tenantry a recognition of the moral validity of their titles.....Prescription would probably have long ago covered up the original defects in their titles if the new Cromwellian settlers had been of the same creed and race as their tenants, and if a century of ferocious religious persecution had not kept the breach between them open almost down to our time, *and if*—what is more important than all—*the native Irish had got beyond the tribal notion of property in land*, when the English system [or land in severalty] was imposed upon them. The old Celtic chief whom the Cromwellian stalwarts dispossessed did not own the land in fee. He never thought of driving people off from it. He might kill a tenant whom he disliked, but he never thought of ejecting him."

The London correspondent of the *Tribune*, who attended the last Guildhall banquet to the Ministry, made this note of Lord Chelmsford: whose "face supplies a complete commentary on his career in South Africa. When Napoleon said he wanted men with big noses for Marshals it is obvious he did not mean to dispense with all other features. Now Lord Chelmsford has a sufficient nose, though of the bulbous kind. But he has neither chin, nor jaw, nor squareness of temple, nor any one of those contours of face which we associate with decision of character. There is weakness in every line; with a look of puzzled anxiety quite fatal to military service." And of Lord Beaconsfield he made this unsympathetic observation: "When he made his entry into the Library of the Guildhall I stood near the door. I could see him pull himself together and compose the muscles of his face until the desired expression was attained. All resemblances, says a great physiognomist, lie in the eyes and mouth. Individual expression lies there too, and the brief space during which Lord Beaconsfield was advancing up the aisle was not too brief for a good look at these features. They quite confirmed the good reports from Hatfield which I recently mentioned. A strange fire burned in his eyes. The jaw and lips were set fast. For those two minutes no man's face was more full of energy, no step firmer than his, septuagenarian as he is, with four years added to the seventy."

The sale by W. H. Vanderbilt of 250,000 shares of the New York Central Railroad stock to a syndicate of English and American bankers (par value $25,000,000), at $120 a share, thus involving a payment of $30,000,000, is by far the largest stock transaction which ever took place in the New York or London stock markets. This sale was made partly

because Mr. Vanderbilt had more care than he wanted, and partly in response to a general demand that so important a road as the New York Central is to New York city should not be in the power and interest of any one man. Mr. Vanderbilt still retains the larger part of his interest, and will continue in the control and management of the road. The practical advantage to the road is its consolidation through the Lake Shore road with what is called the Wabash system or consolidation of roads. C. W. Field and Solon Humphreys will represent this new system in the new board, and J. Pierrepont Morgan will represent the London interests. This, perhaps, is only a beginning of railway consolidation, and shows how natural it is for capital to fraternize. Hardly more than twenty-five years ago what is now the New York Central was half a dozen little seemingly independent, jarring roads placed end to end. We may yet see a road from New York to San Francisco having one treasury and one management. Lamp-lighters, printers, carpenters, tooters and paragraphers, you, too, must find a way to consolidate your interests.

THE AUDIPHONE.

A scientific gentleman of Cincinnati has invented an instrument by which the deaf can hear through the medium of the teeth. The principle of the invention seems to be that the sound vibrations which constitute spoken language, music, etc., are caught on a delicate vibrating diaphragm, are from this communicated to the teeth, and thence through the bones of the head to the nerves of hearing. The "Audiphone," as it is called, is in shape very much like an old-fashioned silver watch, and weighs about an ounce and a-half, and from its convenience and efficacy will no doubt displace entirely the clumsy, old-fashioned ear-trumpet. Very interesting tests have been made in various places in the city before members of the press, physicians, scientists and others, and with the most remarkable results. It was found that the deaf and the partially deaf could readily hear anything said in the room in an ordinary tone of voice, and experiments made on the deaf and dumb at the Franklin-street public school establish the fact that the deaf and dumb can hear and discriminate sounds, thus indicating that the Audiphone can be used to teach them spoken language. The Audiphone has been tested in the office of the *Herald and Presbyter*, of the *Christian Standard*, of the *American Christian Review*, and at numerous other places in the city, and is constantly on exhibition at the offices of the American Audiphone Co., No. 287 Vine Street, Cincinnati, Ohio. Send for their free pamphlet.—*American Christian Review.*

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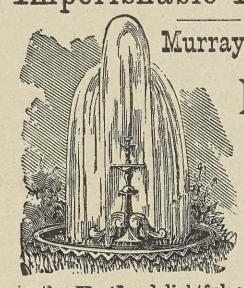

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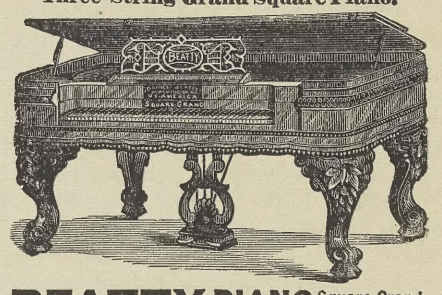

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8.00 A.M.	4.40 P.M.		Walton	11.40 A.M.	6.50 P.M
9.05 A.M.	5.51 P.M.		Sidney	9 17 A.M.	2.42 P.M
11.00 A.M.	6.50 P.M.	Arr.	Norwich Dep.	8.45 A.M.	1.00 P.M
7.00 A.M.	12.05 P.M.	Dep.	Norwich Arr.	12.45 P.M.	8.00 P.M
10.05 A.M.	2.49 P.M.		Community	10 05 A.M.	4.20 P.M
10.20 A.M.	3.00 P.M.	Arr.	Oneida Dep.	9 50 A.M.	4.05 P.M
*7.10 A.M.	3.15 P.M.	Dep.	Oneida Arr.	9 33 A.M.	*7 50 P.M
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